MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

50th ANNIVERSARY ISSUE

free zzzzine!!

may 2010

Terre'Blanche is dead; long live the workers!

anarchism & freedom of speech for fascists + a revo ratbag response

may day extravaganza

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The Mutiny Zine collective does not necessarily agree with all the opinions of contributors. Contributors do not necessarily agree with all the opinions of the Mutiny Zine collective. The Mutiny Zine collective doesn't agree with all the opinions of the Mutiny Zine collective.

COPS ON FIRE

I SEE BEAUTY

Thanks to Frances Barrett for the rad cover image!

Mutiny is an anarchist collective based in Sydney. We started this zine to explore different avenues of disobedience & resistance, & to encourage people to write about their ideas, actions & experiences.

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A NOTE TO READERS:
Expect a look at the events unfolding currently in Greece in the next issue!

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NEWS BRIEFS.

AUSTRALIA

ALICE SPRINGS—On April 6, 3000 litres of raw sewage was dumped by the Barkly Shire at the local tip at Ampilatwatja, a 'prescribed community' under the NT Intervention. The sewage is still sitting uncovered in the tip.

The dumping was ordered by Paul Stevenson, temporary Shire Services Manager and Regional Housing Manager for the Shire.

One of the two contractors employed for the job fell sick and was flown to hospital that evening. The contractors had no training dealing with sewage. No gloves, masks or other safety equipment was used during the job.

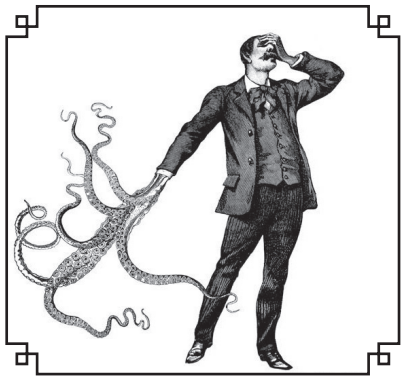
Alyawarr spokesperson Richard Downs led a walk-off from Ampilatwatja in July 2009, following the failure of government agencies to deal with sewage overflowing into the streets of the community.

Local shire staff refused to co-operate with the dumping of the sewage.

MELBOURNE—Racist group "Melbourne Action Against Immigration and Islam" advertised for a rally against immigration (particularly muslim immigrants) on 9th April, but were thwarted when hundreds of leftist, refugee and union groups took the street outside Flinders St Station, where the racist rally had been planned. The few racists who did turn up left again shortly after realizing there was no possibility of holding a rally.

SYDNEY—The Australian Protectionist Party planned a rally outside Villawood detention centre to follow on from the Melbourne racist rally. Whilst police kept the large anti-racist counter-demo from reaching the small 15-person group of racists, the racist demonstration was completely overshadowed by the show of support for immigrants and refugees from the community, union and left groups that made up the anti-racist demonstration.

The Australian Protectionist Party have another rally planned for 6th June, 2pm at Town Hall. Be there to shut it down!



BRAZIL

PARÁ—The tender for the Belo Monte dam, on the Xingu river in the state of Pará, was won by a consortium of Brazilian companies on Tuesday, taking the government one step closer towards the construction of the £7bn dam, which would reputedly be the third biggest of its kind. But environmentalists, indigenous leaders and their supporters, have vowed to fight to prevent construction.

The Kayapó leader Raoni Metuktire, said indigenous men from the Xingu were preparing their bows and arrows in order to fight off the dam.

"I think that today the war is about to start once more and the Indians will be forced to kill the white men again so they leave our lands alone," he said. "I think the white man wants too much, our water, our land. There will be a war so the white man cannot interfere in our lands again."

Luis Xipaya, another of the region's indigenous leaders, warned: "There will be bloodshed and the government will be responsible for that."

"I do not accept the Belo Monte dam," said the indigenous leader Mokuka Kayapó, who claimed the indigenous way of life would be destroyed. "The forest is our butcher. The river, with its fish, is our market. This is how we survive."

CHINA

SICHUAN PROVINCE—Seven people were injured when more than 10 villagers set fire to a construction site in Emei Mountain scenic zone in southwest China's Sichuan Province to protest at the forced demolition of their homes.

The villagers carried gasoline to the construction site for a government resort complex, threatening workers to down tools, Emeishan City government said. They set fire to materials and attacked local government officials and police officers, resulting in the injuries.

According to a city plan in 2001, more than 1,100 houses in five towns including Baoning Village will be demolished to build a tourism project between Emei Mountain and the Giant Stone Buddha at Leshan, in Sichuan's neighbouring Chongqing Municipality. But the project was shelved due to villagers' protest over concerns after the land loss. It was not resumed until February 8 this year.

The project, stretching more than 33 hectares and costing about 2 billion yuan (US$292,984), is based in Lebao Town, including a complex of luxury hotels, resorts, clubs and parks.

FRANCE

CRÉPY-EN–VALOIS—Workers at a factory facing closure in France had threatened to blow up the plant unless they are given better layoff compensation. About 40 workers at Sodimatex, which makes car carpets, had been occupying the site in Crépy-en-Valois, north-east of Paris, since Thursday. They were pressuring the company for better compensation, as the 15 000 Euro lump-sum payout in their redundancy package is considerably less than the 21 000 Euros given to workers at another Sodimatex plant which shut down in 2006. The employees have placed petrol bombs near a large gas tank and were threatening to set them ablaze.

The occupation came after police had attempted to disperse a protest they were holding with tear gas. In defiance they had set fire to pieces of plastic and rolls of carpet at the factory, sending billowing black smoke into the sky. France is suffering a 10 percent unemployment rate — highest in a decade. The car industry is among the hardest-hit by the economic slowdown. Plant closings have led French workers to increasingly militant behaviour, with numerous cases of boss-napping over the past year and one other case of a threat to blow up a factory.

INDONESIA

NORTH JAKARTA—Three police were killed and 128 people were injured when thousands of local residents armed with machetes, sticks, swords and other small arms, rioted against 2000 police in North Jakarta. Residents were fighting to stop the state from destroying houses on land that the state wanted to give to the company that runs the airport, PT Pelindo, who wanted the land to build a road and rail link to the airport. Plans to demolish the homes have now been cancelled.

MEXICO

ECATEPEC—Explosive attack against a Volkswagen showroom: "We have decided to

extend the revolt again, to destroy established order and ruin social peace. We struck our enemies once again; the destroyers of the ecosystems that are cynically expanding over the whole of the earth, the three most devastating industries in living memory: the motor industry, the meat and the coal industries.

A Volkswagen sales point, a few metres away from the town hall of Ecatepec, in the State of Messico, has been attacked. Our weapon? A bin full of dynamite and bolts to increase the destruction has been exploded. We have exploded our bomb in response to the destruction of wild nature through the production of cars that this company sells. We will not stand by arms folded, passively observing how they are destroying the only thing left wild and free in this rotten world. We have shown that the repression, prisons and police do not scare us, that is why we have continued with the offensive."

Excerpt from a Communiqué from Frente de Liberación de la Tierra.

Full communiqué at: http://revolte.blogsport.eu/2010/04/17/mexico-explosive-attack-against-a-volkswagen-showroom/

OAXACA—2 activists were killed when a solidarity caravan headed to the autonomous municipality of San Juan Copala, Oaxaca, was attacked by Unidad de Bienestar Social de la Region Triqui (UBISORT) – a paramilitary group allied with with ruling Institutional Revolution Party (IPP). Jyri Antero Jaakkola and Beatriz Alberta Cariño were amongst the 25 people travelling in convoy to bring food, water and clothing to the town which has been under paramilitary blockade since January.

Survivors report that upon reaching a roadblock, the 3 vehicles immediately came under fire from UBISORT, at which point Jaakkola and Cariño were shot in the head. The other activists fled into the surrounding bush. Most have made their way to other towns, but two local women are still missing.

US

PORTLAND, OREGON—Another person has died in the hands of Oregonian police - the third death this year. A series of community responses has included two marches since March and a community forum organised by a broad alliance of people that are beginning to work together in concerted response to the police murders, from civil liberty groups to anarchists. Anarchists have mobilised strongly including calling a People's General Assembly in the streets and holding a snap anti-police brutality rally the night after the third death by police. At the time of writing on April 26, about 50 people participated in a police abolition march that resulted in smashed windows at a U.S. military recruitment centre, numerous bank branches and a Starbucks shop.

May Day 2010

The following is a snapshot of the events that happened around the world for May Day.

>>>>>>> Aotearoa/New Zealand >>>>>>>>>>>>

Blackball. This year the pilgrimage to Blackball offered something extra special: the opening of the Blackball 08 Memorial Centre, a museum dedicated to the labour history of Blackball, and indeed, New Zealand/Aotearoa.

>>>>>>> Australia >>>>>>>>>>>>>>>>>>>>>>

Sydney. 2000 people march through the city, led by the Fire Brigade Employees Union who, in 2010, are celebrating 100 years of their union. There were similar Union marches in Melbourne, Brisbane, Adelaide, Perth & Darwin.

Brisbane. Groups calling for "Workers of all Countries Unite!", Pro–Palestine awareness, and a Pro-Choice contingent were marching in the city. This was followed by a party at the Paddington Workers Centre.

Adelaide. It saw two days of community barbeques and events followed by an action against the ACCC on Monday.

Melbourne. There was a seemingly unrelated zombie march, a pro-immigration rally at trades hall organised by Refugee Action Collective, a barbeque at MARC (Melbourne Anarchist Resource Centre) to launch the 2nd issue of Melbourne Black, and a protest on the library steps of Swanston St against hundreds of womyn brutally murdered in Juarez, Mexico.

There was also a banner drop from an overpriced apartment block, reading "Rising Rents = Rising Homeless" which was in solidarity with similar events being held across the US by the Take Back The Land group (takebackthetheland.org)

>>>>>>>>>>>>> Britain >>>>>>>>>>>>>>>>>>

Bristol. Two attacks were carried out in the St Pauls area – a smashing night for the Revolutionary 1st May. Newfoundland Road Police station was attacked with rocks, several vehicles were damaged. Group 4 (prison corporation) Security vehicles at Norfolk Avenue office were also attacked with stones.

>>>>>>>>>>>>>>>>>>>> Chile >>>>>>>>>>>>

Santiago. Police made several "pre-emptive" arrests before the rally had begun. Political representatives of the Concertración (made up of socialist, Christian Democrats, Party for Democracy, and the Communist Party Coalition) were kicked out of the demonstration by the workers. After the demonstration, organised by CUT (Central Unitaria de Trabajadores), workers decided to stage a separate anti-capitalist commemoration in Almagro Park. The Police set upon them with tear gas and a water cannon. At least 86 people were arrested in Chile on the Saturday following demonstrations called by the CUT labour federation.

>>>>>>>>>>>>> Germany >>>>>>>>>>>>>>>>

Berlin. 7,000 police protected neo-Nazis and property, and about 500 disobedients were arrested (in Berlin and Hamburg). In an unprecedented show of opposition to the far right, thousands of Berlin residents took to the streets on Sunday to prevent neo-Nazi groups from marching in the city. Extreme right-wing activists had secured authorisation to parade through Berlin's Prenzlauer Berg district as a counter-demonstration to left-wing May Day celebrations. Instead, they encountered tens of thousands of demonstrators, many sitting in the road to block their route, with thousands of police deployed to keep the two groups from clashing. A police spokesman said city authorities had never encountered an event like Sunday's. A few hundred Nazi sympathisers, many with shaved heads and carrying flags adorned with nationalist symbols, were in the end forced to confine their protest to a parking lot on the outskirts of the district. At the protest site, a succession of speakers took the podium to denounce global capitalism and immigration. "Thousands of immigrants have stolen German jobs and created poverty and deprivation," one speaker said. But their words were largely drowned out by locals, who erected loudspeakers in windows overlooking the site to pump out loud music including traditional left-wing protest songs and even some Jewish klezmer tunes. Others hung anti-Nazi banners from balconies surrounding the car park. Some 250 far-right demonstrators were arrested for taking part in unauthorised protests, police said.

Hamburg. 13 Police officers were injured when they clashed with 150 demonstrators who threw paving stones and set garbage cans ablaze.

>>>>>>>>> **Ireland** >>>>>>>>>>>>>>>>>>>>>>>

Dublin. Around 400 people, with a contingent of WSM (Workers Solidarity Movement) members and other anarchists present, gathered. A particular banner, which has begun making regular appearances at trade-union demonstrations, called for "No NAMA, No Cuts and No ICTU Sell Out". "No NAMA" refers opposition for the National Assets Management Agency, setup to deal with the banks' bad debts, and reckless decisions. According to rank-and-file union members, there is a belief that May Day should be a large show of strength from the movement and isn't at present, and secondly that a huge gap has emerged between the trade union leadership and the rank and file membership, with many feeling sold-out by the decisions of leadership in recent weeks.

Cork. As once again Cork's mainstream trade unions declined to publicly celebrate the everlasting memorial day to working peoples' struggles worldwide, it falls to Solidarity Books/ Workers Solidarity Movement Cork Branch and the Independent Workers Union to mark this most important of days. A day of public talks and a community meal was organised by the local branch of the WSM at Solidarity Books, which complemented excellently the annual May Day march through the city streets this evening organised as usual by the Independent Workers Union.

>>>>>>>>> **Russia** >>>>>>>>>>>>>>>>>>>>>>>

Nizhny Novgorod. 14 Antifa comrades were arrested by the Ministry of the Interior at the Minin's square demonstration, and tortured by the Anti-Extremism Department. They were released after 5hrs with administrative fines for swearing. They had been verbally abused, sat on for half an hour, beaten through cloth so as to not leave bruises and may have suffered damage to their kidneys. The police were trying to force a confession from them that they had been organising attacks on Nazis.

>>>>>>>>>>> **South Korea** >>>>>>>>>>>>>>>>

Seoul. About 20,000 people gathered to demand better working conditions for labourers and farmers.

>>>>>>>>>>>>>>>> **Switzerland** >>>>>>>>>>>

Zurich. About 120 masked demonstrators went on the rampage in Basel causing what the Swiss News Agency described as "enormous" damage. Trams were sprayed, shop windows broken, and a Molotov cocktail thrown at a police station. There were about 15 arrests.

>>>>>>>>>> **Turkey** >>>>>>>>>>>>>>>>>>>>

Istanbul. More than 100 000 workers gathered at Taksim Square. This was the first time labour unions have been allowed to mark May Day at Taksim Square since the Taksim Square Massacre of 1977, when 36 left-wing demonstrators were killed by unidentified gunmen.

Police deployed more than 22 000 officers for the rally and demonstrators were searched before entering the square.

Devrimci Anarşist Faaliyet (Revolutionary Anarchist Action) released the following statement 4 days later:

Excerpt: "Who's working for 8 hours for today? A shipyard worker, a textile worker or a cashier in Burger King? But we're dying. We're still dying, we're still slaves. The anarchists and revolutionaries who were murdered in 1886, 1977, 1996 spilled their blood to raise the rebellion's fire; not to be mentioned in a day of reconciliation. Today, even the powers see no harm in adopting this holiday. This carnival organised by the state itself is combined with the left opposition's "achievements" perception and this scene increasingly resembles a parody. We have no role in this spoof!"

Read the full statement here http://www.ainfos.ca/en/ainfos23914.html

>>>>>>>>> **US** >>>>>>>>>>>>>>>>>>>>>>>

San Francisco. A handful of Bay Area National Anarchists, most commonly referred to as BANANAs, were confronted by a group of anti-racists. The BANANAs were rallying alongside their Minuteman American Defence (MAD) comrades in support of Arizona's new anti-immigrant laws. On the upside, the BANANAs may now understand why May Day is known as 'international workers' day; on the downside, two individuals have been arrested by police and apparently charged with felonies following the BANANA's brief history lesson. (direct from slackbastard blog)

Terre'Blanche is Dead; Long Live the Workers!

We in the Zabalaza Anarchist Communist Front will shed no tears for the killing of the racist Eugene Terre'Blanche. Why should revolutionary workers lament the death of a thug who lived in nostalgia for the days when his emulation of Hitler and (empty) threats of war shook the whole country, and who never ceased to exploit and terrorise the black workers?

Nor can we join with the capitalist newspapers who link the Terre'Blanche killing to "heightened racial tension in South Africa".

In any case, there is no cause for Terre'Blanche's death to lead to any kind of conflict between black and white. Only the ruling class will gain if exploited black workers direct their justified anger against whites in general, rather than against the bosses and their weapon, the state; only the ruling class will gain if exploited white workers allow racist fears to divert them away from their true enemy. This is what ruling class politicians and media will never say: they may warn against racial tension, but they would rather have black and white workers at each other's throats than uniting against their rulers, against their true enemy.

This does not mean that we can ignore race and racism, which have been behind so much bloodshed and exploitation in South Africa and worldwide. Terre'Blanche's racism led him to acts of violence and the black workers who were the targets of this violence had every right to defend themselves.

As our comrade Michael Schmidt has pointed out (in his article Death and the Mielieboer), it is easy for black nationalists and other politicians to target white workers as being the primary culprits behind racism. Indeed, thugs such as Terre'Blanche - and the white right in general - gained much support from white workers from the 1980s, as the National Party and white capital turned away from offering limited privileges to white workers and moved towards a deal with the black bourgeois nationalists of the ANC. But no form of nationalism, white or black, is an answer to the tricks of the ruling class: nationalism can serve only to divide the workers.

The attack on Terre'Blanche isn't just about racism either. If the media reports are correct that Terre'Blanche was killed by two workers on his farm in a dispute over wages, then the killing was first and foremost an act of class war, a response to exploitation. No doubt his racism led him to exploit and terrorise his employees all the more harshly, but race is not the cause of the clash between workers and bosses. The cause of this clash is the capitalist system, the system of wage slavery, the fact of exploitation itself.

But we cannot say that every act of self-defence against oppression is correct or wise. We do not know with any certainty who killed Terre'Blanche or why. Perhaps the killers' own lives were at stake; but perhaps it was an excessive action by isolated individuals. If this was so, it was surely foolish, and danger may follow. The AWB can no longer terrorise the whole of South Africa, but its remnants remain heavily armed, and can keep up a reign of terror in some areas. If Terre'Blanche's cronies seek revenge for his death, the lives of black workers could be at stake; all should be prepared. Isolated individual actions are not an answer to racism or capitalism. The answer is mass organisation. The path to taking the land back is not killing individual farmers, but mass grassroots movements of workers, peasants and rural poor. Movements that are organised to reclaim the land, put it under the self-management of those who work it and use it to meet the needs of all. When all the workers and poor of the Ventersdorp region and other AWB strongholds are joined in struggle, in solidarity with workers, peasants and poor throughout southern Africa and the world, the AWB reign of terror will finally come to an end. And when all the workers, peasants and poor of the world, black and white, are freely united in struggle against capitalism and the state – and against racism, sexism and all other forms of oppression – the days of exploitation will truly be numbered. We cannot afford to be diverted into racial tension, or blame games among politicians, or media scare-mongering, or presidential calls for a false calm that hides true tyranny. Only by knowing our true interests, by standing by our true friends and rejecting our true enemies, can we the workers of the world hope to achieve our freedom.

The Land to those who Work it!

Away with Racism!

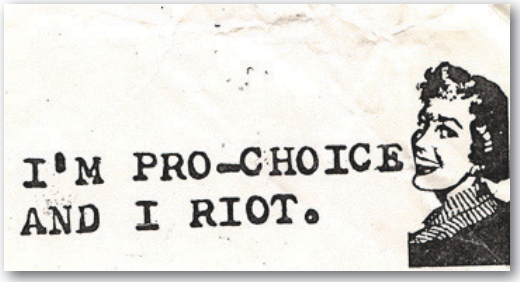
Forward to Revolutionary Workers' Unity!

Issued by Zabalaza Anarchist Communist Front

from: www.zabalaza.net

Time to get active!

Rally for Abortion Rights - 11am Saturday 29 May 2010 at Martin Place



It's been more than 10 years since we've had a rally for abortion rights in NSW, but now is the time as abortion rights are under attack both in Australia and overseas.

Why now? Drop the QLD charges

As many of you will know a young QLD couple have been charged under archaic abortion laws and have been committed to stand trial in relation to the use of RU486, an abortion drug, which they obtained from relatives overseas. RU486 is legal in Australia and safe, however distribution remains tightly controlled by the Therapeutic Goods Administration.

The QLD government has indicated that the case relates to the importation of the drug and safety concerns about the use of RU486 at home. Why then have the couple been charged under the abortion laws?

Abortion remains a crime in NSW and QLD, however common law rulings have established "lawful" grounds for abortion when a woman's physical or mental health is at risk. We are calling for all abortion laws to be repealed. This is very relevant for people in NSW as the Criminal Code 1899 QLD (ss 224-226) and the Crimes Act 1900 NSW (ss 82-84) are in almost identical terms.

Why now? Right to Life conference

The rally has also been called in response to an International Federation of Right to Life Associations conference which is scheduled for that weekend. Recent polls show that there is majority support for a woman's right to choose and it is important to remind the public and the media of this at a time when anti-abortionists will be active and vocal.

Why now? US Anti-abortion legislation

Recently US states such as Nebraska and Oklahoma have passed anti-abortion bills, for example, Oklahoma has passed legislation which prohibits a woman from getting an abortion unless she first has an ultrasound, is shown the ultrasound image and listens to a detailed description of the foetus. Other amendments also prevent women from suing doctors who knowingly withhold information about the foetus, including whether there's a foetal abnormality. Nebraska has signed a law that bans most abortions 20 weeks after conception or later on the theory that a foetus, by that stage in the pregnancy, has the capacity to feel pain. These legislative changes are clear attacks on the rights of women to be in control of their bodies and their reproductive choices.

Hope to see lots of you on the 29th May.

Reproductive rights are human rights!

The following two articles relate to the *Free Speech and Fascism* article of the January edition, Mutiny Zine #46. They comprise an ongoing discussion, and we think it's useful to encourage debate!

ANARCHISM AND FREEDOM OF SPEECH FOR FASCISTS

by Michael Brull

"But as to free speech," he remarked, "that is, of course, a bourgeois notion. There can be no free speech in a revolutionary period. We have the peasantry against us because we can give them nothing in return for their bread. We will have them on our side when we have something to exchange. Then you can have all the free speech you want – but not now."

Free speech, free Press, the spiritual achievements of centuries, what were they to this man? A Puritan, he was sure his scheme alone could redeem Russia. Those who served his plans were right, the others could not be tolerated.

Emma Goldman, My Disillusionment in Russia, describing her meeting with Lenin

In January 2010, Revo Ratbags wrote an article in defence of censoring racists. There is nothing new in their arguments. They are shared by all forms of reactionaries since arguments for censorship were originally recorded, and these arguments were probably made before then. They contribute newer forms of nonsense, such as suggesting that freedom of speech means all sorts of other things – social justice, impartial government, the right to vote and so on. Having disproven that freedom of speech can solve every social ill, they consider the question settled. Perhaps the next step is for them to pick books to start burning.

The Revo Ratbags did not propose any serious universalisable rule that would justify their censorship, because none exists. So let us try to guess the basis on which they would censor racists and fascists.

The first would be simple: they disapprove of the ideology of those they would censor. Okay, if this were to be taken seriously, then presumably those with power right now should have the right to censor them, actual anarchists (because there is nothing libertarian about what Revo Ratbags advocated), communists and so on.

No? We don't grant the state the right to ban views that those with the power to censor disapprove of? Okay, let's move on.

The next principle: if the ideology they want to censor became prevalent, they believe it would harm many in society. The exact same thing applies: lots of people think anarchism would cause harm to many in society. Are we in favour of the state's right to ban anarchist ideas?

Then there are the arguments about irrelevant issues, which Revo Ratbags realise should weaken their arguments. They talk about the racism in Australia, particularly against Muslims. This is true: if doctrines considered immoral were to be banned, why would we expect this to work in the favour of the poorest, most marginalised, vulnerable and stigmatised parts of the Australian community? Given the way that court systems and defamation laws work, one can more easily be silenced for criticising anti-Muslim racism, than for being a racist. Power works in favour of the powerful. Advocating censorship simply means giving an extra weapon to their arsenal.

It is sad to read an attack on freedom of speech in an anarchist zine. As Goldman (and many others have) said, it is one of our finest achievements. Many of the people who read zines like this have been assaulted by cops at protests. They've been spied on in their bookstores, followed by ASIO and so on. Those who criticise freedom of speech can

only do so because they are comparatively privileged to live in a country where they are likely to live with a greater degree of freedom and civil liberties than most other places in the world. They will not disappear, and they will not be beaten, tortured, raped or executed for criticising the government. These are not achievements that were won overnight. They are part of a heritage of struggle, no less real or important than the struggle for suffrage or an eight hour working day.

Thousands of years ago, as Mill reminded us in what Revo Ratbags would probably dismiss with scorn as a mere liberal work, Socrates was put to death for corrupting youth and spreading pernicious doctrines. Then another subversive was put to death for his dangerous teachings, this time by crucifixion.

No doubt, Revo Ratbags and authoritarians everywhere would distinguish these cases from theirs. In this case, they are certain they are right about the immorality and wrongness of what they want to silence. Well, it turns out, everyone is always certain about what they want to silence. That doesn't mean they are infallible.

And it also should be reminded that they are simply granting a weapon to those who would censor them. There's nothing anarchistic about censoring views one doesn't like. There are top down solutions to societal problems, and there are ones that work from the bottom up. Addressing racism is surely a difficult problem. Yet like all difficult problems, some people like to propose simple answers, that are just plain wrong.

Furthermore, there are far more serious issues of racism to address in Australia. In a few short months, Labor will initiate its process of expanding racially discriminatory laws nationally, and entrench the Intervention in the Northern Territory further. Labor and the Liberals will fight the election on racist demagogy against asylum seekers. Is the greatest issue in Australia for anti-racists addressing a handful of neo-Nazis? Or the institutionalised racism that has left Indigenous Australians among the most socio-economically disadvantaged Indigenous peoples in the world?

Australia doesn't need to centralise power further. It needs a, sort of, cultural revolution to resist racism in all its forms. The easy way is for armchair activists to advocate censorship, or perhaps to beat up people with views they don't like. The hard work of organising and educating for a more decent Australia takes more time. Yet it is essential for Australia's future.

SOME MORE NOTES ON FREE SPEECH: A REVO RATBAG RESPONSE

Firstly, it is good that an article in Mutiny prompted someone to take up an argument, particularly around such a question of free speech, and around actions that occurred in Sydney. It is useful to continue talking about the issue of free speech, because it continually resurfaces. So, we thought it useful to respond to Michael Brull's article promptly. Oh, and thanks to Mutiny folk for allowing us to respond.

To get one thing clear, although it is not the most important point of contention: it is a flawed argument to assert that a critique of the concept of

free speech is the equivalent of sanctioning state censorship, and the banning of certain views. It is essentially a straw man argument throughout Brull's response.

Secondly, we completely agree that paying attention to a "handful of Nazis" is not the "most important thing to do in Australia right now". Of course the racism that exists in Australia is much more deep-rooted and problematic than just a small group of marginal fascists. But should they then be completely ignored? Obviously a significant number of people in the Chippendale area thought it was useful to confront the group, and shut those meetings down. Local residents came out of their houses. People came out from nearby pubs and shops to participate.

The actions though evidently caused some disagreement, so we might as well get to the point.

The central point of interest, when it gets down to it, is the question: what is at stake in shifting the argument on to a terrain which necessarily is articulated through the state? That is, a discourse of 'rights'. Does relying on this right (freedom of speech), and defending it, contribute to our understandings of politics and relationships of power? Does it grant us a passageway out of our present condition? Or does it, rather, obscure our understandings of the material conditions of political struggles? We would argue that the concept of free speech does not assist us in clarifying what our current political condition is, nor does it assist us in transforming this condition.

The reality is that the concept of free speech works to mystify the relationships at play in our lives. It is necessary to identify the limitations of the concept, and what it takes to supersede them. We think it is necessary to critique free speech - as a concept in general; and specifically to question its potential to work in the interests of the oppressed and desires for liberation. More specifically, the discourse of free speech mystifies the reality that language and politics are necessarily based upon a mobilisation of political interest and force.

The crux of this debate is not one of banning views or censorship. Clearly we are not in a position to ban views, or censor, nor would we want to be. The question we need to confront, and which people attempted to confront in shutting down the meetings of the fascists was that of how we collectively organise a force capable of confronting the manifestations of repression, racism, all other forms of oppression, and exploitation as they arise in real life. This is clearly not a question of censorship, nor is it a question of 'free speech', but rather it is a question of organising collectively the emancipatory potential of our own lives. Force here doesn't need to be understood as offensive violence, but rather as a democratic organisation of political opposition to reactionary politics, and their regular expression in violence.

It is possible, and we think politically more coherent, to critique the concept of free speech, and all the baggage of "rights" that it carries, and instead develop means to democratically organise ourselves in ways that simultaneously create relationships in common, and which can confront repressive forces when necessary – even if they are only a handful of Nazis.

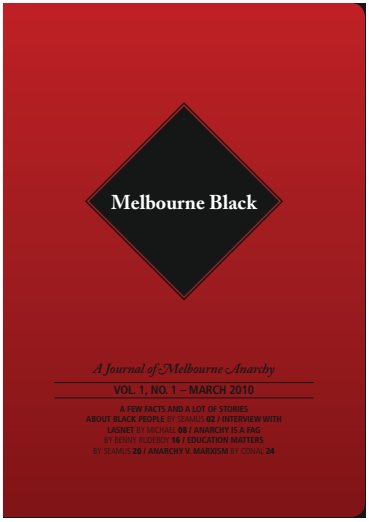
Reviews

Melbourne Black Vol.1, No. 1 (Zine)
http://melbourneblack.wordpress.com/

Melbourne Black is a new anarchist zine out of Melbourne, already two issues old.

Anarchist publications are important as forums through which anarchist and radical ideas can be spread; they're also important because writing about our ideas and our activities encourages us to think through our politics.

That's why I don't just want to celebrate *Melbourne Black*'s existence, or praise its (definitely praiseworthy) layout and style: I want to use this review to engage critically with some of the ideas presented in a couple of articles.


Melbourne Black
A Journal of Melbourne Anarchy
VOL. 1, NO. 1 – MARCH 2010
A FEW FACTS AND A LOT OF STORIES
ABOUT BLACK PEOPLE BY SEAMUS 02 / INTERVIEW WITH
LASNET BY MICHAEL 08 / ANARCHY IS A FAG
BY BENNY RUDEBOY 16 / EDUCATION MATTERS
BY SEAMUS 20 / ANARCHY V. MARXISM BY CONAL 24

The best article is the interview with Lucho from the Latin American Solidarity Network (LASNET). This format of interviewing someone actively involved in struggle about their politics and what they mean in practice is really useful, and the questions discussed about what solidarity means are important and interesting.

I don't have the space to review every article (six of them! plus an editorial! impressive), but there are two in particular I want to discuss.

Benny Rudeboy's 'Anarchy is a Fag' article was disappointing because I really wanted it to be a lot better. Like the author, I'm tired of simplistic dismissals of a queer or feminist politics as 'identity politics' and as irrelevant to anarchism. I wanted to read an article that would refute these ideas – however, this article was poorly argued and unlikely to convince anyone.

To merely state that 'Queers are oppressed at all levels in society's hierarchy' is not an argument against claims that Anarcho-Queers are engaged in identity politics. In fact, it could well support an identity politics: that is, the idea that 'being queer' overrides all aspects of your life and social position and that everyone who finds themselves in this category shares the same interests. This idea that, for example, a homeless trans teenager and a rich gay man share the same interests – or are even oppressed in the same way – simply because they could each be classified as 'queer' doesn't play out in reality.

Similarly, the statement that 'being Queer is not a matter of identity politics, it's a state of natural being and like being female (another natural state of being) we face oppression and violence from those who differ from us' bolsters rather than refuting an identity politics and needs to be deconstructed on multiple levels.

For a start, many would argue that being queer is not a 'natural state of being', but a socially, historically and culturally constructed category. (Similar arguments could be made around 'being female', but I'll leave that for now.)

To put things far too simply: there is nothing 'natural' about the fact that the gender of who you choose to fuck and/or have romantic relations with is considered to put you into a particular social category. This doesn't change the fact that this categorisation is real in the effects it can have on your life.

Secondly, the anarchist argument against 'identity politics' isn't an argument against the idea that people are queer, or that people are oppressed on various levels: it's an argument against basing politics and alliances solely on whether or not people fit into a certain category. I think that a liberatory queer politics doesn't do this (which is why I argue against those who throw the label of 'identity politics' against anything that focuses around queer issues). Issues that queer (and feminist) politics have traditionally raised can and should be considered by all anarchists: questions about sex and the body, about who does what work and who gets paid for it, about gender, about desire and pleasure, about what kind of relationships we have and what 'family' means and where love fits in.

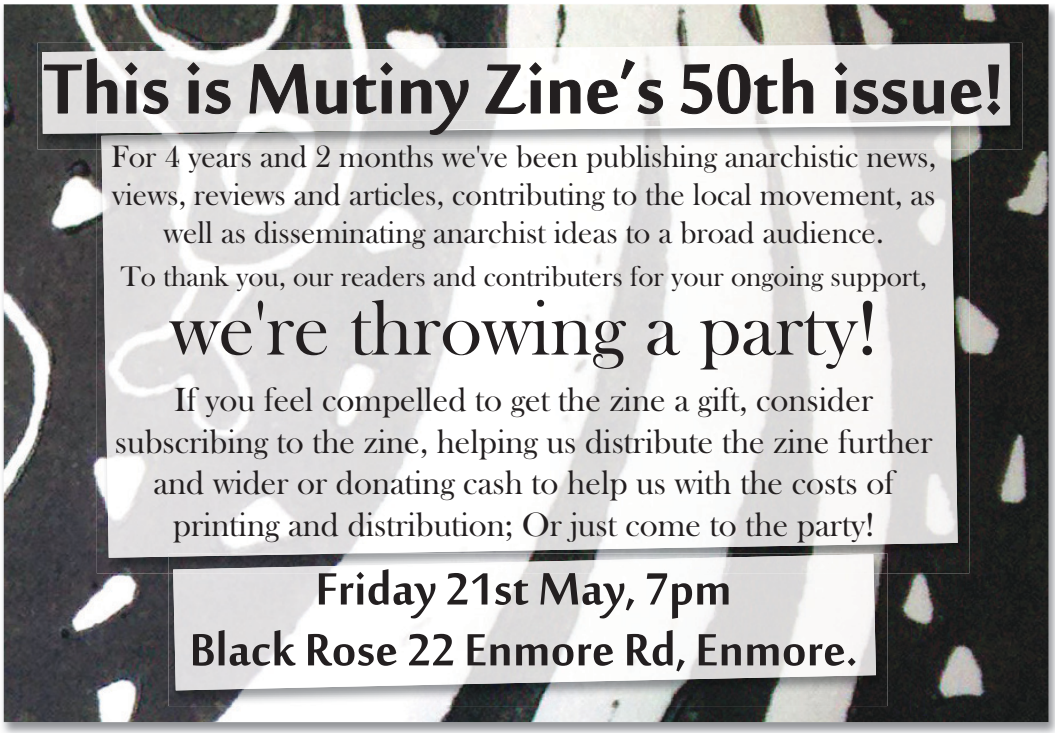
The important question is: what does this mean in practice? What does liberation mean and what alliances do we make (as anarchists and/or as queers) in order to fight for it? The section of the article that dealt with recent incidences of queerbashing and the need for a grass-roots response hinted at some possibilities for thinking these questions through via action – action that wouldn't require that one self-identifies as 'Queer' in order to support it.

The other article I'd like to discuss is Conal's mis-titled 'Anarchy v. Marxism', which is really about anarchism versus Leninism (to their credit there's a response to this article in *Melbourne Black* Issue #2). My basic problem is that an 'anarchists versus trots' debate is pretty much the most clichéd and boring article possible for an anarchist publication.

'The left' is often, and rightly, criticised for playing the role of a loyal opposition to state power – trundling along, 'having our say', talking of 'betrayal' when our protests are proven meaningless, but never really doing anything to change this situation. I would argue that all too often anarchists are happy to play the role of loyal opposition to trots and/or the liberal left: defining ourselves in relation to them because it's easier than developing an autonomous practice.

If the trots are threatened enough by anarchist ideas to have to spend their time giving poorly-argued talks attempting to refute them (as Conal argues that they are), then the anarchist response shouldn't be to do the same in reverse, but to put our energy into expressing an anarchist politics. To be fair, part of Conal's article does do this (and I know that he does a lot more than write trot-bashing articles). I just don't see that it's necessary or interesting to frame this political discussion in terms of opposition to another minor political current

It is important to talk about ideas and about politics and to analyse our practice and the practice of other people defining themselves as left, radical or revolutionary. But this my-team versus your-team stuff is a stagnant way to do politics. More importantly than that: it traps us into relating to that tiny section of the world who use these labels rather than to everybody else.


This is Mutiny Zine's 50th issue!
For 4 years and 2 months we've been publishing anarchistic news, views, reviews and articles, contributing to the local movement, as well as disseminating anarchist ideas to a broad audience.
To thank you, our readers and contributers for your ongoing support,
we're throwing a party!
If you feel compelled to get the zine a gift, consider subscribing to the zine, helping us distribute the zine further and wider or donating cash to help us with the costs of printing and distribution; Or just come to the party!
Friday 21st May, 7pm
Black Rose 22 Enmore Rd, Enmore.

I think *Melbourne Black* is an excellent project and a valuable contribution to anarchist discussion. I'm looking forward to reading issue two (which looks even better than the first) and I hope that many more issues are published and distributed.

- Princess Mob

F Conference
10-11 April, Teacher's Federation House

The first feminist conference to be held in Sydney in the last 10 years, the workshops, panels and discussions that were held indicated the broad and diverse politics and ages of the organising collective. This diversity could probably be seen as both a compliment and a critique. Workshop topics covered included: Introduction to Trans*, Introduction to People of Colour, Sex Work, abortion rights campaigning, feminist healthcare, women and disability, pay equity, the issue of consent, feminism and plastic surgery. Panel discussions focused on Indigenous women's knowledge, power: why aren't we there yet?, why is feminism relevant? and where to from here?

Elena Jeffreys, a panelist on the power discussion, gave an inspiring and insightful speech on sex work. She emphasised both how some feminisms had excluded sex workers and what a feminism that was pro-sex worker would look like. Importantly, Elena spoke about the interconnectedness of various struggles and the need for feminism to create and strengthen networks with other oppressed people, such as that of racial, class, gender.

The abortion rights workshop entailed an update, given by Brisbane Pro-Choice Abortion Collective [PCAC], on the current campaign around the Queensland couple who are facing charges over an alleged abortion, and facing up to seven years jail. The solid campaign nature of this workshop was a welcome at the conference, as there were only a few current campaigns present.

The introduction to trans* workshop was also noteworthy, and important as a counter to the trans-bashing politics of some second wave feminists. There was useful discussion and debate around trans* involvement in feminism and was said to be a "transfabulous" workshop.

The biggest critique of the conference was the need for a more thorough discussion of class. The issue was raised a few times, but as the conference speakers were from such a broad spectrum of politics, the discussion would sometimes fall into talking about the merits of having women in 'positions of power' such as politicians, lawyers, academics. This second-wave feminist politic of all women share a common identity, erases important issues of class, amongst other differences. Having Julia Gillard in the labour party doesn't mean that much to many women.

A self-critique from one of the organisers was that next time they would ask more people who were in engaged in grassroots organising.

Overall the weekend was positive - it was great to see over 400 people, from diverse background, in a room talking about feminism and various other issues. Although, perhaps a greater debate and discussion of the differences within feminism would have been useful.

-Phoenix

:: UPCOMING EVENTS ::

- **Mutiny Zine 50th Issue Launch!** Come celebrate with us! 7pm Friday 21 May, at 22 Enmore Rd, Newtown
- **MCA zine fair**: 11am-6pm, Sunday 23 May, at the Museum of Contemporary Art
  Come and visit the Jura stall at the MCA zine fair, and help us give away hundreds of Mutinies!
- **(A) new book club** at Jura Books: 6pm, Monday 24 May, at Jura.
  Come and join in a new reading group at Jura. The first book is Malatesta's 'Anarchy'. It's short & copies are available for loan from the Jura library, or at: http://libcom.org/library/anarchy-malatesta
- **Juracoustic**: 7pm Thursday 27 May, at Jura
  Acoustic music, food and drink by donation. Anyone welcome to come and listen or play.
- **Abortion rights rally:** 11am, Saturday 29 May, at Martin Place
- **Workers Solidarity Network meeting**, 2pm, Sunday 30 May, at Jura.
  Come along and be a part of developing this new a millitant rank and file workers organisation.
- **Black Rose Film Screening: 'Milk'**: Sunday 30 May, 6:30 at 22 Enmore Rd, Newtown.

:: IN THIS ISSUE ::

- ongoing discussions on free speech and fascism
- snapshot of rad International events for May Day 2010
- analysis of the recent murder of a white supremacist in South Africa, by a South African anarchist-communist collective
- reviews of the new Melbourne Black publication and the recent f conference in Sydney